Says the Taittiriya Upanishad—*"The Supreme being is Sweetness indeed. The man or creature having obtained sweetness becomes loving. Human speech naturally calls Him the Sweet."*

The whole creation is full of the manifestations of His sweetness. He is so sweet that human words feel beggared, human thoughts become bankrupt and human feelings fail in utter discomfiture. He is sweet with the sweetness of the balmy breeze, of the rosy dawn, of the rainbow hue and of the gentle due. He is sweet with the sweetness of the mountain snow, of the crystal stream, of the shining star and of the smiling flower. He is sweet with the sweetness of the abysmal main, of the refreshing shower of rain, of the star-besmangled sky and of the retreating yet beckoning: horizon. He is sweet with the sweetness of the embracing mother, of the* protecting father, of the enlightening preceptor^ of the devoted spouse, of the trusting child, of the unfailing companion and of the self-abnegating sovereign. He is sweet with the sweetness of the penitent sinner, of the serene sage, of the silent adoring heart and above all of the divinely occupied soul.

With every drop of sweet tears from the

enraptured
heart, we proclaim Him as the sweet one
serenely enthroned
in the soul. And as we adore Him, we are
suffused and sur-
charged with a deepening sense of His
sweetness. As we
seek the sole gift of His Holy Spirit unto us,
we turn to Him
as the Sweet God whose sweetness is
proclaimed through
the revolving years, whose variegated
richness is disclosed
in the recurring seasons and whose
alternating love and
fidelity are witnessed by the returning day
and the reposing
night*.

As in healthy taste, sweetness only
sharpens the relish;
as in real hunger, bitterness is transformed
into sweetness ;
even so, m the healthy soul and in the
hungering heart. He,
the Sweet God, is disclosed in the sweetest
joys and the
sharpest sorrows of life.